

The _____

Non-Subscribing Presbyterian

No. 92

FEBRUARY, 1915.

PRICE ONE PENNY.
1s. 6d. per annum post free

Contents.

	PAGE
Notes of the Month	1
Morals v. Creeds. By Rev. A. Turner	3
Come! By Ullin	4
Scheme of Instruction for Sunday Schools	5
Ordination at Greyabbey	6
By the Way. Viator	9
Reports :—Unity Guild ; All Souls' Church, Belfast ; Antrim ; Ballyclare ; Ballyhemlin ; Belfast : First Church ; Comber ; Dunmurry ; Holywood ; Larne ; Moneyrea ; Mountpottinger ..	10
Echoes	14

Notes of the Month.

Not the least striking feature of the crisis through which we are passing is the readiness with which people everywhere are responding to the many appeals addressed to their sympathy and their practical philanthropy. Rarely, if ever, have the need of giving and the impulse to give been more in accord than they are at the present time. If one thinks only of the public indications these are remarkable. We scarcely see an issue of the daily newspaper without noting how lists of subscriptions for some good cause or other find place. Yet these public tokens are but a small part of the widespread giving now proceeding. In private homes, as in the multifarious places of meeting called into being since the war began, people are considering and striving to make provision for our soldiers and sailors, both active and disabled, while the care of their

dependents is calling forth much praiseworthy activity. Recently in Belfast—to mention only one centre amongst many—clubs have been started for the benefit of the wounded soldiers and sailors and for the wives of those who are fighting on sea and land. Such clubs mean not only generosity in equipping and maintaining these institutions, but also demand much personal oversight and labour. It is gratifying to know that this personal philanthropy is greatly appreciated by those for whose benefit it is designed, and that the constant efforts made to provide good meals, satisfactory amusements, and a proper environment are achieving the measure of success they deserve.

* *

While many of the adult members of our congregations are giving themselves to good causes of the character mentioned above, it is to us a matter for congratulation that the young people in church and school are filled with an ardent desire to make their own contribution to the sum total of the general good. Already we know that the scholars in several of our Sunday schools have voluntarily surrendered prizes earned during the past year in order that their full monetary value might be handed over to funds being raised at the present time. In the case of one of such funds—the Queen's "Work for Women" Fund—a special certificate has been prepared to give to children whose self-denial has helped in the increase of money devoted to that special purpose. This should be remembered by any who later decide to hand over to that Fund amounts

raised by Sunday school children under their control. The certificate issued, adorned as it is with a portrait of the Queen, will serve as an interesting memento of an event which is making its indelible impression upon the minds and hearts of our young people.

* *

Among the books recently published the biography of Dr. Fairbairn, the first principal of Mansfield College, Oxford, is one of very great religious interest. Although he will perhaps be best remembered for the twenty-three years of devoted service rendered to the above Congregational Institution, his earlier life makes a perhaps greater appeal because of its varied religious experience. Born and bred in the very centre of Scottish Presbyterian influences, and retaining throughout his life the most intense interest in everything relating to Scottish life and religion, Dr. Fairbairn was able not only to perceive the peculiar strength of the Presbyterianism of his native land, but also to realise its serious drawbacks. Amongst the latter, that of Subscription seemed not the least pernicious as affecting the attitude of the Church towards modern life and thought. Hence, when he comes to characterise Scottish Presbyterianism, and to contrast it with its English variant, he does so in words that are weighty and illuminating, especially from the standpoint of those who, like ourselves, have contended that Non-Subscription is the "better part." The following extract from one of Dr. Fairbairn's later articles is especially noteworthy:—"The passion for uniformity is not native to Presbyterianism, though it has been a dominant note of its Scottish type. The English variety neither loved nor desired it, and only at one dismal moment, when fascinated and made fey by the dour Scottish mind, tried to enforce it. The Westminster Confession, though drawn up in England, was thought out and realised in Scotland. What Athanasius was to Nicæa, that the Scottish delegates were to the Westminster Assembly; and so their Confession had an entirely different meaning to the Southern from what it had to the Northern Presbyterians.

The southerner viewed it as declaratory; the northerner turned it into a statutory and legal document. Anthony Tuckney, Master of Trinity College, Cambridge, tells us that he gave his vote that the Confession 'should not be eather sworn or subscribed to,' for, as he quaintly says, 'we had been burned in the hand in that kind before'; that is, he meant it to be an expression of the mind of the Church as it then was, but not a law to be forced on the clergy and the governing laity as the faith of the Church in all coming times. And so English Presbytery was broader, more varied, and more elastic than Scottish; but, while the Scots freely made the Confession their law in theology and the Church, various things for which they were not responsible tended to make their obedience to it more rigorous and their use of it as a means of discipline more severe. The Scot is a person capable of conversion, though it may need a teacher of signal logical capacity to convert him; but he is quite incapable of being converted by any form of physical, political, or ecclesiastical force. The attempt which the Stuarts made to dragoon him out of Presbytery into Episcopacy made him a much more fanatical Presbyterian."

* *

Although a Scotsman by birth and sympathy, Dr. Fairbairn was not denied the saving grace of humour amongst his other great gifts. We arrive at this conclusion, not because of one or two passages alone, but because of much that his sympathetic biographer and collegiate successor, Dr. W. B. Selbie, narrates in his fine and discriminating life. Perhaps the following may serve as indicating the lighter characteristics of Dr. Fairbairn's industrious pen:—"In the year 1900 a little book was written by a number of residents in Oxford in order that the profits from it might help the fund then being raised for the sick and wounded soldiers in South Africa. It was entitled *Some Oxford Pets*, and was edited by Mrs. Wallace, Fairbairn, always a great dog lover, made a very charming and characteristic contribution to it under the heading, 'Two Dons.' These were

two favourite dogs, each of them 'named from the district whence he had come, though 'dons' are not unknown in the place where they lived their comfortable lives.' The first of them 'was a most agreeable companion, for he did not wander from the straight path, or fall into unseemly feuds, or get himself noticed by dogs of baser degree. . . . He did, indeed, occasionally relax and condescend to be hilarious. The time he chose for such indulgences was characteristic: it was when a number of undergraduates were enjoying afternoon tea. Then Don, with a joyous bark, would commence a chase after his tail, seize it, and continue his gyrations till exhausted nature compelled him to stop. We never understood the philosophy of this procedure till a friend discovered it: he was anxious to show the undergraduates how to make both ends meet.'"

* *

In the March issue of this Magazine we contemplate the re-printing of our complete Roll of Honour, that is, complete in so far as the hearty co-operation of our readers in every congregation will enable us to make it so. May we once again count upon that, and earnestly entreat our correspondents to send us by the middle of February, not only full and up-to-date lists of the names of all members at the front, or in training for the front, but also, along with names, particulars as to rank, regiment, vessel, etc.?



MORALS V. CREEDS.

BY REV. A. TURNER.

IN "Notes of the Month" for January there is quoted from Rev. J. B. Woodburn's "Ulster Scot" a short paragraph which shows some appreciation of the men who contended for Non-Subscription long ago. It has awakened in me feelings of intense sadness. Part of the extract runs—"Some of them" (*i.e.*, the Non-Subscribers) "were men of the deepest religious insight, but the majority did not preach anything higher than a moral life, which would

have been totally unable to keep the Church from becoming a wreck in the stormy days which lay before her." Oh! the pity of it, that men like Mr. Woodburn, excellent in character and earnest in religious purpose, do not realise what is going on in the world around them under their very eyes. What is the success of a Church, great though it be, if it fails to note that the tide of sin is washing away the bodies and souls of men and women? What would it matter if the Church had become a wreck in her efforts to make men know that the practical moral teaching of Jesus Christ is the thing of most importance in all the world? Nothing. But would she have become a wreck? As a business proposition, as a powerful political organization she might, but as a living, impelling force towards integrity of purpose, righteousness of action, and purity of life, never. Think of our country to-day. Think of the thousands of young men who, for want of a clear perception of the all-importance of morality, are becoming the victims of sin, with its inevitable consequences—remorse, disease, and suffering for themselves, and disease and suffering, nay, even premature death, for their wives and children. Think of these things, and say whether a man can "preach higher than a moral life," as Jesus did from Bethlehem to the Cross. Read the daily papers and note the frequent reports of infanticide and seduction, and remember that the few cases become public: the many escape publicity. Think of these things and you will feel that the purpose of Christ's teaching is to blot them from the earth. Consider the frauds of business life, the corruption in municipal and political affairs, the cruelty to children and animals which are repeatedly brought under our notice in the law courts and in our daily life, and you will be sure that the Master would condemn them all were he here on earth now.

Many good men naturally rejoice in the numerical success of their Churches under the influence of popular systems of theology, but the business of the disciple of Christ is to reduce the actual

sinfulness around him by strengthening the characters of our little children, who must soon plunge into the muddy whirlpool of earthly life, as well as by rescuing those who are going under the waves of sin. Despite the statements set forth in Creeds and Confessions of Faith, wrong-doing inevitably brings sorrow and pain and suffering here or hereafter to the evil-doer, and, alas! too frequently to his innocent wife or child also. The preacher who follows the teaching of Christ must devote his best efforts to impressing upon young and old the absolute necessity of striving to live a "moral life."

The preaching of morality does not appeal to the majority of mankind. It is not popular. It does not draw the crowd. Nevertheless, it is a matter of plain, common sense that nothing would so transfigure the world as the attainment of a higher moral level. It is pathetic that religious teachers and leaders should belittle the preaching of a moral life.

Only by persistent preaching and teaching can a higher moral standard be set up. Surely men like Mr. Woodburn do not know the world in which they live, or they would exalt the preacher of morality in every way they could.

However unpopular, however unattractive the preaching of the moral life may be, Non-Subscribers must continue to give it the leading place in religion, not only because it is the great want of the present, as it has been of past ages, but because it is the leading feature of the commands of Christ.



COME!

BY ULLIN.

"THE Spirit and the Church say come!
and whosoever will may come."

If it were to a dance, or to a night at the play, or a day at the sports, or to swell the crowd at the football match on a Saturday afternoon, would you accept the invitation? These are very important to many—more important than their soul's salvation. To those advanced in years of fixed habits at-

tendance at the Communion will depend largely upon what they are accustomed to do in relation to it—either to come or to stay away. When character is once fixed it is difficult to make a change either one way or the other. But to you, young man or young woman, with life before you, what decision are you making now? Are you just simply going to drift through life, living on merely from day to day, guided by any chance event which may occur as to what you will do, following a will-o'-the-wisp, or are you going to take your life earnestly? At this hour, with death knocking at our gates, our very life from day to day depending on those who have gone to the front to fight for us, do we think of the value of the life to which we are spared? Do we think how precious these days are because of the great price that is paid that we might have them? Are we letting our brave lads lay down their lives for us simply that we should go blindly drifting on? Either the Sacrament is a piece of hypocrisy, and therefore the sooner it is completely abolished the better, or it is the holiest and greatest thing in our Church life. Tradition of holy grail, knighthood, nobility—these the poet's theme are all blended with it. Down through the long ages the Lord's Table still remains, that we may gather as His guests, and be bathed in the magnetism of His presence. For there is a spiritual world where all live, though we speak of them as "dead," where we live also, for our bodies are only the appanages by which for experience we keep ourselves in touch with earth. This Sacrament is a thing in the spiritual realm, as well as on the physical plane. Libraries have been written upon it, doctrines innumerable have risen around it. You need none of these, you are not asked to comprehend them. But Christ represents to us the highest life, and to come to His table as one of His friends, is to pledge yourself to live the best you can, to be a true man and a true woman. Thousands have borne testimony to the help the Sacrament has given them. Come, because you love to come. Come, because you want to be more heart and

soul in your Church's life. It is regarded amongst us as a mark of the strength of the Church's true life that the Sacrament is well attended. If only we had faith, if only we had confidence, if only we would work unitedly shoulder to shoulder our Non-Subscribing Presbyterian Church would carry

everything before it here in Ireland, as well as be a powerful influence among the Churches of the world. What hinders? We are in the midst of forces far greater than we can realise. The Communion is the most potent channel for these forces in the Church. Will you come?

The Non-Subscribing Presbyterian Church of Ireland.

SCHEME OF INSTRUCTION

... FOR ...

SUNDAY SCHOOLS, 1915.

- I. JUNIOR GRADE.—(Suggested ages 8-11 inclusive).
 - a. Old Test.—Stories from the Life of Moses. Exodus i—xx.
The Decalogue (To be committed to memory).
 - b. New Test.—Matthew i—iv.
The Beatitudes (To be committed to memory).
 - c. General—Hymns : i. "Forward be our Watchword."
ii. "Guide me O Thou great Jehovah."
- II. MIDDLE GRADE.—(Suggested ages 12-14 inclusive).
 - a. Old Test.—Stories from the life of Elijah. I. Kings xvii—II. Kings ii.
 - b. New Test.—"Half hours with the Parables," by J. Crowther Hirst.
First Series.
 - c. General. Psalm 139, and I. Cor. xiii. (Revised Version. (To be committed to memory).
- III. SENIOR GRADE.—(Suggested ages 15 and upwards).
 - a. New Test.—"The Practical Teachings of Jesus of Nazareth," from Matthew, by A. W. Fox, M.A. Lessons 1-17.
 - b. History—i. "A Short History of the Non-Subscribing Presbyterian Church of Ireland," by John Campbell, M.A., M.D.
ii. "The Story of Religion in Ireland," by Clement Pike.

NOTE.—The above scheme does not refer to the Primary Department, i.e., to Scholars under 8 years of age. However, here the need of systematic instruction is no less great. The work of the infant teachers may be described as preparation rather than instruction. They have to quicken the child's senses so that the soul may be touched with the wonder and beauty of things. No way is more effective than by telling simple stories showing simple pictures, calling attention to common objects, and then giving the infants the opportunity of expressing themselves either by paper and crayon, sand trays, or modelling clay.

The following books should be carefully studied by every teacher of infants :—
"The Point of Contact in Teaching," by Patterson Du-Bois (1/6); and "The Primary Department," by Ethel J. Archibald (1/6). The Sunday School Association publishes an excellent series of coloured pictures (Biblical subjects) with lessons attached, price 2/6.

All the books mentioned in the scheme can be had at the Depository, Rosemary Street, Belfast.

The Examinations should be held in December.

S. EVANS BOWEN, Convener.

GREYABBEY FIRST NON-SUBSCRIBING PRESBYTERIAN CHURCH.

INSTALLATION OF REV. W. H. T.
TILSON, M.A.

ON Sunday, 27th December, the Rev. R. Maxwell King, of Newtownards, preached here by appointment of the Antrim Presbytery and moderated a "call," which was unanimous, to the Rev. W. H. T. Tilson, M.A.

On Wednesday, 30th December, the Presbytery of Antrim met at Greyabbey for the purpose of installing Mr. Tilson in the pastoral charge of the Non-Subscribing Church. Mr. Tilson had been placed by the Presbytery in Greyabbey for six months as constant supply, and during that time had so endeared himself to the Greyabbey people that an enthusiastic and unanimous call had been presented to him. The devotional exercises were conducted by the Rev. G. V. Crook, of Antrim. The Rev. G. L. Phelps, of Holywood, gave a clear statement of the Presbyterian order and discipline, and having received from Mr. Tilson favourable replies, and also that he adhered to the call given him, requested him to make a statement of his aims and objects in taking up this charge.

Mr. Tilson, in a short but luminous statement, gave his account of his aims and objects in settling in Greyabbey.

The congregation having then signified, through Mr. Charles H. Carson, their Secretary, that they adhered to the call they had given to Mr. Tilson, the Clerk of the Presbytery, Rev. M. S. Dunbar, M.A., Downpatrick, offered up the installation prayer, after which he gave to Mr. Tilson the right hand of fellowship. The different members of the Presbytery followed suit, as also did many members of the congregation and some of the local ministers. The charge to the minister and congregation was given by the Rev. E. H. Pickering, B.A., All Souls, Belfast, after which the newly-installed minister concluded the service by giving out the last hymn and pronouncing the benediction.

Considering the violent storm and rain, the attendance was most encouraging, the church being three-quarters full.

CHARGE TO MINISTER AND CONGREGATION.

By Rev. E. H. Pickering, B.A.

In the first place, Mr. Tilson, it is with genuine pleasure that, on my own behalf and on behalf of the Presbytery, I give you a hearty welcome into our midst. In throwing in your lot with such a small and unpopular body as ours you run a serious risk of cutting yourself off from many of the larger associations of the past; but I am convinced that the new friends you will meet, both ministers and laymen, will do much to make even a smaller association seem sweet and valuable.

It was with some reluctance that I accepted the honourable task of giving this charge, chiefly because it might seem almost presumptuous for one so young in the ministry as I to advise one who has had so large an experience as you. It would certainly be foolish if I were to devote the few minutes allotted me to giving you detailed instructions as to your pastoral and ministerial work. You have the advantage of me there. But in one respect I have the advantage of you. The Church in which I have ministered for a few years is a very different Church from that in which you have gained your experience—in that it is a Non-Subscribing Church and therefore, as your senior in the ministry of this Church, I feel I can, without presumption, say a few words to you.

No man who loves and appreciates the principle of liberty can help feeling proud to belong to such a Church as ours. We may be very small and insignificant in the eyes of the world, but, whereas other Churches have in charge the dogmas of men about Christ, we are entrusted with the very spirit of Christ. "Where the spirit of the Lord is there is liberty" runs the text; and where there is not liberty there is not the spirit of the Lord. But where there is liberty—genuine unhesitating

liberty—there the spirit of the Lord is to be found. The basic principle of our small body of Non-Subscribing Churches is liberty, and therefore our Church alone, in so far as it is true to itself, is the cradle of Christianity. A poor, mean cradle we may be—in fact, nothing better than a lowly manger; but what happened 2,000 years ago, when the infant Jesus was born in a manger in a stable, because there was no room for him in the inn, is always happening, and happens so to-day. In the busy inn of orthodox Christianity, with its worldly grandeur and pre-occupation, with worldly opinions and ideas, there is no room for the divine simplicity of the Christ. Our lowly manger alone affords him room, because it is the cradle of liberty.

My friend, my heart thrills with devout pride as I welcome you to the cradle of liberty. In doing so, I am fully conscious of our shortcomings. The cradle of liberty should be the brightest, most beautiful, most wonderful thing on earth. Instead of that, it smacks far too much of the manger in a stable. We who have this gracious gift of liberty entrusted to us are very much like the inhabitants of the stable in which Jesus Christ was born. We are still heavy with the more animal side of our nature—ignorant, selfish, worldly, and quarrelsome. But, in our favour, it must be remembered that our pride is not in ourselves as guardians, but in the precious gift we have to guard. Unworthy though we be, we yet have the one thing needful for a truly Christian religion and a spiritual life, and that is liberty. We may not even know what it is we have to guard: we may, in our folly, think that it is a new kind of sectarianism opposed to Trinitarianism; we may, in our depravity, think that it is a licence to be indifferent and worldly. But, all the same, it is the liberty of the children of God; and, although we ourselves may not live to enjoy it to the full, we are yet the guardians of that to which, in God's good time, all men must come, when true religion shall abound. From our lowly manger the kingdom of Heaven will spring. In this respect we

are like the Jews—God's peculiar people; but, with this difference that our peculiarity is the wish to see all men equal and free and all worthy to be called the children of God.

"For always in thine eyes, O Liberty,
Shines that high light whereby the world is saved;
And though thou slay us we will trust in thee."

We have to be prepared to make great sacrifices for liberty. Liberty is many a man's undoing, but liberty is not to blame so much as we ourselves. We must struggle to make ourselves worthy of liberty. I feel sure, my friend, that you fully realize your responsibilities. You are at liberty to preach here according to the light vouchsafed you. You can say just what you like, remembering, of course, that your liberty must never degenerate into a tyranny over your people. In other words, you have to preach, not so much what you personally wish to preach, but what will lead to a general spread of liberty. In the interests of liberty you may have to slay yourself, giving up many a pet whim, or notion, or prejudice, or habit—that a greater liberty may abound. Liberty, after all, is service—service of the best we know, than which there is no more glorious liberty. You will be free from many of the shackles which ministers have to bear in other Churches, both as to their preaching word, and the pattern of their behaviour. As to your preaching, I would so far presume as to advise you to remember all the time that your purpose is to spread religion by making men free to think and free to act. Therefore it will be your duty oftentimes to leave the beaten track of sermons, and give a message appropriate to the needs of the time as evidenced in current events and passing topics. A minister should never miss an opportunity of revealing the operations of the Divine spirit in life, and, even though he may shock the more rigid members of his congregation, he must take the risk, providing always that he is sincerely preaching for the glory of God, and not to advertise his own eccentricities. Your congregation demands the best you can give it. He is a fool who thinks a country congrega-

tion does not like some solid spiritual food to digest, and that it is altogether out of touch with what we call modern problems. The only marked difference between a town and country congregation is that the country congregation is far more attentive and interested. Provided a country minister thinks hard enough to get his mind clear, and strives always to speak in the language which is "homely" in the country, it is his duty to deal deeply and widely with all the problems of life in so far as they bear upon religion. The minister who exclaims that the only sermons his people can understand are what he calls simple Gospel sermons—meaning generally a very muddled Christianity—is usually too lazy to make things, first of all, clear to himself. Again, I hear that already your able preaching is attracting members of other Churches to your evening services. It is, I feel sure, quite unnecessary to warn you, but yet I cannot help but say that the best way to help them and help on religion generally is by insisting on the Non-Subscribing character of this Church, and thus making clear to them that you are not grinding any particular theological axe of your own, but are doing the work of God. As to the pattern of your behaviour, you will find that, generally speaking, your people will not expect you to fit in with either of the conventions of clerical behaviour, which, on the one hand, lead to the unctuous eye-raising shepherd, or the fashionable slipper-ridden curate. They expect you to behave as you think fit; but you yourself, of course, will think fit to behave and conduct your life in such a way that they will acclaim you a "man," and feel encouraged to be more manly themselves. You are lucky in the congregation in which you commence your work as a Non-Subscribing minister, as your six months' experience here has shown you, and we all look forward to a most fruitful ministry for you here.

I have already anticipated much that I have to say to the congregation in what I have said to the minister; for, whether we realize it or not, what's sauce for the one is sauce for the other. The only striking difference between

minister and laymen (apart from the difference of dress) is that the minister is paid, while the congregation pays—to come to Church. But that should not make any difference in the enthusiasm of the one or the other, except that the minister, perhaps, has the advantage in that he has the fun of preaching and the congregation the pain of listening. Joking apart, my point is that the whole congregation constitutes the ministry of the Church, the minister being, as it were, a sort of pace-maker in the race which all have to run. Contrary to the accepted ideas, the minister is not so much appointed for the benefit of the members, as to help the members benefit the world at large. Members and minister together constitute a city that is set on a hill, or rather a light that is to lighten the world. I can see no reason whatever, consonant with Christianity, in anybody belonging to a Church, except to help make the world more like the kingdom of God. Minister and flock have the same work to do, and must devote themselves to the same ideals. Nothing will be done so long as a minister is expected to have a miserable life of lofty isolation on the top of a narrow pedestal, with no occupation except preaching sermons on nothing in particular, and no cares, except the tough one of bringing up a family on nothing in particular, while the members of his Church have a lively old time during the week, with no thought about the Church, except that of finding out a specious excuse for not going on Sunday. The Church is a thorough failure unless the members share with the minister the responsibilities of his ministry. How can that be done?

In the first place, every member should realize that, although the greater part of what he pays goes to support the minister, he is, nevertheless, paying for God's work to be done. Hence, he should give liberally and ungrudgingly, so that both the minister and the Church are, as far as possible, no more embarrassed about financial matters than the vast majority of the congregation. You all expect your minister to live like a gentleman, therefore, pay like gentlemen. If your Church is not

worth more to you than a picture house, a race-meeting, or a bottle of whiskey, then a fine lot you think about your Church. As co-operation with the minister in the work of making this a strong and noble Church, the principle on which members should act is not "how little," but "how much can I afford to pay?"

That, however, is a comparatively small matter. The minister needs your presence. It is sheer nonsense to pay for the upkeep of a Church, and then spend lots of valuable time making excuses for not going. It is not that a minister needs crowded congregations, but he needs the presence of all available members and friends to assure him that the Church is doing a useful work. When you come, you come not for your own private pleasure, but in order to contribute your mite of devotion and interest to the whole service. You come, not that you may stare curiously at strangers, but that, at the least opening, you may make them feel among friends. Nor should you wait for new members to join. If you have opportunities, just let visitors and strangers know that you thoroughly appreciate your Church. Nor do you come to Church that you may listen to something agreeable from the minister. The truth is often very disagreeable to a man whose life is a lie. You come that you may be uplifted. Above all, remember that this Church is not so much the minister's as your Church. Ministers come and go, but, for the most part, members stay on—if not forever, at least during several ministries. So that even, if any particular minister is not agreeable to you, you have still your work to do in devotion to your Church and in the spreading of its principles. It is your Church much more than the minister's. Interested as he is, you should be still more interested. He should not be as a voice in the wilderness, crying in vain for helpers when work is to be done. Every one who puts his nose inside the Church owes it something. He who gives a large subscription owes even more. You exist as a Church that the world may be saved. You can all do something. Never must the minister feel

himself isolated. He must be surrounded with you as brother and sister ministers, encouraging him in his spoken word, suggesting words that ought to be spoken, always present when there is practical work to be done, whether it be church decorating, or raising funds for charity, or the Church funds, bringing in new members and teachers, if required, in the Sunday School, making him feel the while that he is one of you and you are one with him in the work of ministering to the glorious word of God.

LUNCHEON.

At 1-30 the Presbytery, the new minister, and friends were entertained to lunch in the Concert Hall, most kindly given for the occasion by General Montgomery, D.L. An enjoyable lunch was partaken of, and then the Rev. A. O. Ashworth, Moderator of the Presbytery, proposed the toasts of the day. The first was "The King," which was drunk with enthusiasm and musical honours. Next, "The Lord Lieutenant and Prosperity to Ireland," to which the Rev. R. M. King responded. It was enthusiastically received. Followed in succession those of "The Presbytery of Antrim (Rev. G. L. Phelps), "The New Minister" (Rev. E. H. Pickering), "The Visitors and Ministers of other Congregations" (Mr. Herbert Barnes), and responded to by Rev. Thomas Patterson, B.A. Rev. W. H. Tilson then proposed a vote of thanks to all who had helped in the day's proceedings, the Presbytery, the congregation of Greyabbey, the Choir, friends from a distance, and to General and Mrs. Montgomery for the use of the Concert Hall, and also the handsome flowers that decorated the tables. A most pleasant and enjoyable day had been spent, and all augurs well for the happiness and prosperity of the new settlement in the old and historic congregation of First Greyabbey.



BY THE WAY.

MANY devout people have been very busy lately trying to discover in their Bibles references to the war now raging.

But it is left to a little girl to make perhaps the most original discovery, for, according to Mr. Punch, her father overheard her singing the following refrain, "It's a long, long way to Tipperary, the Bible tells me so."

What, however, makes her discovery look like a piece of inspired criticism is this. Along with many other foreign nations, the Italians have been most bewildered by the popularity of "Tipperary" among our gallant soldiers. At last a contributor to an Italian paper offers what he evidently thinks is a most convincing reason. This strange unknown "Tipperary," to which the soldiers are always referring, and which they say is such a long, long way off, is, he suggests, the name of the Heaven to which every good soldier who is killed in battle hopes to go

Alas! far too many of them have already gone to their "Tipperary."

It is strange, is it not, how often when we think we are criticising a thing most adversely we often pay it the greatest compliments? A certain German philosopher (whose delight it was to call himself an anti-Christian), in an attack on the Christian faith, thus defines it—"The profound instinct of how one must live in order to feel 'in Heaven,' . . . while in every other respect one feels by *no* means 'in Heaven'—a new life, and *not* a new faith." To this we say, "Precisely so; but what a long time it has taken the world to find it out?"

Our bravest thinkers, fighters, and reformers, however, always seem to have realized this truth.

While on the subject of Heaven, it is interesting to know what a new literary character, the quaint "Peter Pope," thinks on immortality and of our thoughts about it. "I believe in the life that's coming—I believe—it's too simple, that truth, for words to carry it. But still I'm trying to tell ye. . . . When ye see a friend off by train ye part from him believing that ye will hear from him soon and see him again

presently. Ye believe that practically—it would make a difference in your life if you didn't. Yet when ye see a friend off to the next world, as I have just seen our little comrade Tulip, ye say she's dead. Ye're religious, church-going people, but ye say she's dead. Ye have vague ideas, soom of ye, that she's possibly in a spirit-world, that it's all for the best, and all that sort of thing; but ye've no practical certainty that she's alive, that she's merry and sweet still and full of fun. Ye've got it all as a mystery, and it gives ye such a devil of a hump that your one idea is to forget it as quickly as is computable with decency. Ye don't believe."

It must be admitted that Peter Pope's practical certainty is more truly Christian than our pious faith.

VIATOR.

Reports.

Unity Guild.—In spite of the drenching rain which had fallen ceaselessly throughout the day, and continued well into the night, about 150 persons met in the Central Hall, at the ninth Annual Soiree, on January 15th. Members and friends gathered in, even from Ballyclare and Larne, to support the efforts of the Committee to raise a substantial subscription to the Belgian Relief Fund. Proceedings opened with music, kindly contributed by Miss Morrow, Miss L. Savage, and Mr. J. A. Laird. At the start some delay was caused in getting such a large number of people arranged for New Klondyke Whist, so we were debarred from the pleasure of hearing songs from Miss Woods and Mr. Mackey. The pleasant task of arranging our friends was undertaken by Mr. Cleland, the genial M.C., whose efforts were ably supported by a number of willing assistants. Play was continued for two hours, and afterwards the company withdrew upstairs to supper, which had been so kindly provided by many friends. A special word of thanks is due to the ladies who acted on the Soiree Committee for securing the necessary supplies. While refreshments were still being taken, the results

of the play were announced. It was a matter of great regret that our President, Mr. E. R. Jackson, was unable to be with us and present the prizes, as had been arranged. Unfortunately he had been confined to the house, through illness, for some days; nevertheless, he kindly sent a very handsome dressing-case as first prize for gentlemen. This was carried off by Mr. Trotter. The first lady's prize, consisting of a box of choice handkerchiefs, which was given by Mr. Cleland, was won by Miss Edith M'Giffin. Mrs. Carse won a pretty brooch as second lady's prize. This had been given by Miss Campbell. A silver and glass match-stand was the second gentleman's prize. It had been given by Mr. Erskine, and was won by Mr. Allison. Small "mystery" prizes were also given to the lady and gentleman whose scores were nearest 180. These were won by Miss Minnie Woods and Mr. J. A. Laird. The presentation of the prizes brought to a close one of the happiest soirees the Guild has had, and as we reluctantly dispersed to our homes we felt that we had been amply repaid for facing the elements by having spent such a thoroughly enjoyable evening together.

* *

All Souls' Church : Belfast.—On 31st December the New Year's Party was held in Rosemary Hall. There was an excellent attendance, consisting of about 70 or 80 children from the Sunday School, Choir, Girls' Guildry, Scouts, and cubs, as well as a good sprinkling of adults. Tea was taken at six o'clock. Various games followed, and an excellent display of Swedish and bar drill by eight girls, trained by Sergeant Gilbert. At eight o'clock came the prize distribution. The minister took the chair, and, in the course of a hopeful address, urged upon the parents present the need for their co-operation to make the Sunday School the soul-training institution it ought to be. Mr. Adam Millin (Church Secretary) presented the prizes, which, in addition to the usual prizes, consisted of one special essay prize, won by Norman Stott, and five special prizes for knowledge of part of the sermon on the Mount, presented by

Mr. Hugh Erskine to members of Miss A. Montgomery's (Infants) Class, to whose industry and ability special reference was made. Mr. Millin, in the course of his friendly speech, offered a prize for knowledge of the history of the Non-Subscribing Church, with special reference to All Souls, to be competed for in the coming year. The evening closed with the receipt of numerous presents of all sorts through the Post Office. Many thanks are due to the kind friends whose subscriptions made this lively and interesting evening possible. Some of the adults and children stayed in to the watch-night service in the church, which was quite well attended.

* *

Antrim.—Professor R. F. Crook, of T.C.D., brother of Rev. George V. Crook, visited Antrim on January 11th to give his famous lecture on "Modern European Travels and Experiences." The lecture, with beautiful lime-light views, was delivered in the Protestant Hall, when Rev. W. A. Adams, B.A., Chaplain to the Forces in Antrim, took the chair, and introduced the lecturer in a short but admirable speech. The proceeds of the lecture were on behalf of the soldiers at the front.

The lecturer, who has visited nearly every European Capital, described German student life—the duelling-hall and beer-king—and considered them the preparation for the shambles of the trenches at the front. He then described the German undergoing the cure treatment at Karlsbad—Karlsbad being the place of purgatorial punishment where the German beer-kings and others pay the *ante-mortem* penalties of their past sins and excesses.

The lecturer also remarked on the low place woman held in German society, their idea of woman being the same as it was in Sparta, under the reign of Lycurgus, 776 B.C. The object of her whole training was to produce better men physically, to be the fighting monsters of the next generation. The German for a young woman (Fraulein) is neuter. Her only work is to supply the State with efficient sons to fight the Fatherland's ballying wars of aggression. He finally described having

lunched on one occasion in Norway with the Kaiser, and tried to photograph the famous War Lord. The views and descriptions of Paris and the Rhine, etc., were most interesting, and the lecture throughout was greatly appreciated by everyone present.

* *

Ballyclare.—Our Annual Meeting was held on Thursday, 7th January, at 7 p.m. There was a splendid large gathering both of our Sunday School children and adults. First we all thoroughly enjoyed an excellent tea prepared and served by the Ladies' Committee. This was followed by the Business Meeting. The Chairman, in his opening address, glancing back at the work of the past year, saw promises of renewed enthusiasm for the present year. He noted that the average Sunday attendance had been higher than previous years. He sounded the note which the world's immediate outlook demanded, and thought that more than ever shall we need the mutual encouragement which public worship undoubtedly gives, and that a calm trust in the great Father of all peoples will be the mainstay of our hope and confidence in the grave outlook that lies before us all. The Treasurer presented the year's accounts, and invited attention to the healthy balance, in spite of unusual expenditure, which would have been still more encouraging had certain arrears been paid up to date. Votes of thanks for the good services of the Church officers were then unanimously carried with happy speeches, and the elections for the year now entered upon was proceeded with. The Sunday School Superintendent then presented the children with their well-earned prizes. After this the children and Choir, aided by our Organist, gave us a most enjoyable and appreciated programme of songs and recitations, and a most successful annual gathering of our own people was terminated with the united singing of "God Bless our Native Land," and the pronouncing of the benediction.

* *

Ballyhemlin.—The collection on behalf of the Prince of Wales' Fund, taken on Sunday, December 27th, 1914,

amounted to £13 4s. The young men and boys of the congregation have presented Lieutenant Harold Allen with a luminous wristlet watch.

* *

Belfast : First Church.—The first meeting of the Social Guild, as the Local Centre of the Unity Guild has elected to call itself, was held in the Central Hall, on Friday, 8th January. At 8 o'clock about 70 young people of both sexes sat down to inaugurate the Guild with a whist drive. After two hours the last hand was played, and refreshments were distributed by the Misses May Hall, Margaret Wood, Mary Hewitt, and Amy Russell. Miss M'Ivor and Miss Minnie Wood secured the two ladies' prizes, while Mr. Cooke and Mr. R. Reid were the successful gentlemen.

Rev. H. J. Rossington, who, as President, had extended a hearty welcome to all on arrival, distributed the prizes. He took the opportunity of explaining the objects the founders of the Guild had in view, and expressed the hope that those present would do all in their power to help forward the work which had so well begun. A very pleasant evening was brought to a close by a short dance, Mr. Ivan M'Crum officiating at the piano. It is hoped that the Guild, which opened with such a successful meeting, will soon be a flourishing institution; but the Committee have hard work before them, and must look for the loyal support of members and friends if success is to crown their efforts. Arrangements have been made to meet once a fortnight, and the Church Committee has kindly given the use of a room in the Central Hall for the meetings.

* *

Comber.—The service of Intercession and Prayer was observed on Sunday, 3rd January, when a collection for the Red Cross Fund, amounting to £22 16s., was taken up.

* *

Dunmurry.—By the marriage of Miss Maud Roberts the Sunday School and congregation here have lost an earnest worker. Just before the wedding she was the recipient of two presentations—one from members of the congregation of a cheque, and the other, a silver

cream and sugar set, from the choir. Miss Roberts, now Mrs. Burns, carries with her the best wishes of the congregation, Sunday school, and choir, for her happiness and prosperity in her new home in County Leitrim.

* *

Hollywood.—A meeting of the Total Abstinence Society was held on Tuesday, January 12th, when there was a very good attendance, and stirring addresses were delivered by Rev. S. W. Chambers, B.A., and Mr. Duncan Kirkwood. During the evening songs were rendered by Mr. James M'Kisack and Miss Calwell, and recitations by Miss Edens Osborne.

On Thursday evening, January 14th, the Annual Sunday School Soiree was held. At 7 o'clock about 70 children sat down to tea, and after the tables had been cleared away the attendance was greatly increased by parents and friends; in fact every seat was occupied. Mr. Tom Wotherspoon kept the audience in roars of laughter with his clever songs and patter, while his paper-tearing tricks were very much appreciated. Misses Anna and Maggie Graham danced very prettily, and some of the elder girls sang a part-song. Then Father Christmas appeared, and distributed toys from the Christmas tree. A most enjoyable evening ended with the singing of "God Save the King."

On Sunday, January 17th, collections were taken on behalf of the Red Cross and Order of St. John Ambulance Societies, and resulted in the sum of £10 4s. 3d. being sent.

The Sunday school scholars have contributed the sum of 13s. 6d. to the Queen's Work for Women Fund.

* *

Larne.—In the Old Presbyterian Church, on Sunday afternoon, 20th ult., there was a very large congregation to hear a sacred cantata, "The Prince of Peace" (Arthur J. Jamouneau) by the Church Choir, augmented by a number of friends from other choirs. The conductor was Mr. E. Holmes, Organist and Choirmaster of the Church, and, under his very capable training, a nicely-balanced choir of about thirty good voices had been got together.

They sang the different choruses of the work in really excellent style, the expression and precision of their singing showing that Mr. Holmes had spared neither time or trouble, with very fortunate results. Solos were taken by Mrs. W. J. Wilson, Miss Lucy Gault, Miss Mollie Austin, and Mr. W. Curran, Larne, and Mr. James Waugh, Belfast. All are well-known singers, with the exception of Miss Gault, who created a very favourable impression on her first public appearance, both as regards quality of tone and purity of enunciation. Miss Morrow also took part in a quartette effectively. Mrs. Wilson and Miss Austin sang well up to their reputations, and Mr. Curran excelled himself, particularly in his lower register. Mr. Waugh, whose artistic use of a pure tenor voice has often given pleasure here, was unfortunately obviously suffering from a severe cold. The organ accompaniments were most effectively played by Miss May Shepherd, L.R.A.M., Organist at Larne and Inver Parish Church, who also delighted the congregation with a couple of majestic voluntaries, which showed the capabilities of the beautiful Crawford organ, viz.—the "Gloria," from "Mozart's 12th Mass," and "The Hallelujah Chorus" (Handel). The service was all through a most inspiring one, opening with the singing of the "Old Hundredth," and prayer by the pastor, Rev. James Kennedy, and closing with the dismissal hymn and the benediction. Near the close, Mr. Kennedy thanked all the friends of other congregations who had so kindly given their aid, and a silver collection was taken up with the object of providing comforts for our brave soldiers at the front.

The conductor, Mr. Edward Holmes, Organist of the Church, is to be complimented upon the entire rendering, which certainly reflected credit both upon the Choir and himself.

* *

Moneyrea.—**United Temperance Guild**
—Under the auspices of the above society a most successful social was held on Friday evening, December 4th, in the Lyttle Memorial School, in aid of the Belgian Refugee Relief Fund. The proceeds amounted to £14. Arrange-

ments for supper and attendance at the tables were in the capable hands of Miss Thompson and Miss M'K. Turkington and other ladies of the committee, whilst the musical requirements of the evening were excellently catered for by Mr. Thos. J. Millen and Miss Minnie Kennedy.

On Xmas Eve, December 24th, the Sunday and Day School Scholars' Annual Party was held. The event proved a record success numerically and financially, the Lyttle Memorial School being crowded to the doors. Under the guidance of the minister, proceedings began at 7-30, and an excellent programme of a miscellaneous nature was gone through. The junior scholars sang in creditable manner the Allies' National Anthems, and also performed delightfully their sketches—"Miss Tudor" and "The Lady Doctor." The songs of Miss Fanny Lappin and Master William Gordon were loudly encored, likewise their duet, "Kitty Glover." Miss Minnie Kennedy and Miss Robina Kennedy each contributed pianoforte solos and a duet that called forth much praise, whilst the elder scholars in their sketches, "Mr. Collins Proposes" and "Mrs. Glegg's Quarrel with Mr. Tulliver" revealed considerable histrionic skill and power. In the absence of Mr. A. K. Stewart, J.P., the Sunday School prizes awarded to successful scholars for attendance and class work were distributed by the minister. The programme ended, the task of denuding the gorgeous Xmas Tree of its toys, so seasonably provided by Santa Claus, was entered upon to the tremendous satisfaction of the children. As on former occasions, the Tree was the gift of City Councillor William Bennett. Then came the welcome respite for tea, presided over by the ladies of the Sunday School Committee and their attendant stewards. Afterwards came the dance, which concludes this long established and ever successful Xmas function. Mr. T. J. Mullen and Miss Minnie Kennedy and Mrs. Sloan provided the dance music, and Mr. James Blair did duty as M.C.

* *

Mountpottinger.—The annual Cake Fair and Sale of Work was held in the

schoolroom, on Friday, December 11th, when, in spite of the wretched weather, a satisfactory result was the outcome, the sum of almost £40 being realised. The Rev. M. Watkins, of Moneyrea, presided at the opening ceremony, by virtue of his present position as minister in charge. Thanks are due to all the ladies who worked so well to attain the desired end.



Echoes.

Speaking recently at one of the meetings in Aberdeen in connection with the British Medical Association, Sir John Bland Sutton had some interesting things to say about the plagues of Egypt. What he said was this:—"The famous plagues of Egypt, fraught with such important consequences to the Israelites, were intensified by flies. When the narrative is considered in the light of modern knowledge, it is a fair inference that the dust storm which fouled the Nile water and rendered it undrinkable, killed the fishes and caused the frogs to take refuge on the land. The dead fishes and frogs provided breeding places for flies, and they hatched out in myriads. During the last decade the fly has come to be regarded as a conveyer of disease, and the indictment is very strong. The biting fly conveys parasites in its proboscis, and the common non-biting fly carries on its body, legs, and wings the infective agents of typhoid, tuberculosis, ophthalmia, and perhaps smallpox. The sequence of the Mosaic visitations is significant. The plague of flies was followed by a murrain among beasts, and boils and blains on the Egyptians. The death of the children was the last plague, and it is the last to be explained by modern science. Dr. E. H. Ross was medical officer in Cairo in 1909. He tells us the spring of that year was ushered in by a heat wave on May 1, and the temperature rose to 102 deg. in the shade; [fourteen days later the greatest plague of flies ever remembered appeared in the city—food, milk, and fruit were contaminated by them—and

in two months 3,000 children under five years succumbed to enteritis—a disease due to infection. It is not an unreasonable assumption that the death of the Egyptian children which induced Pharach to let the Children of Israel go, was due to an epidemic of infantile enteritis spread by an enormous swarm of 'divers sorts of flies.'"

CORN IS ARRIVING IN GOOD CONDITION

We have several lots coming in, and offer best **Yellow Indian Meal** at moderate prices. Although Russian Cake is not coming into our Market this season, we are well supplied in both **English and Canadian Cakes**. The crop of Linseed did not turn out as large as expected, yet we are able to place **Linseed Cake** before our Customers at moderate prices, considering the level at which other Feedings are being sold.

Sowing Flaxseed.—We have already received a consignment of Dutch Sowing Seed, and we found a very ready sale for same. Two other consignments are shortly to arrive, and we advise our Customers to purchase immediately. We will sell as far as our purchases go, and would like our Customers to communicate with us at once.

Food-Preparing Machinery.—Turnip Cutters, Grinding Mills, Chaff Cutters, etc., etc., we are Agents for the very best makes of these, and give a large discount off List Prices, and we pay carriage on these goods to your station. Write or call. For driving this class of Machinery we have three makes of Oil and Petrol Engines, than which better cannot be put on the market.

The Department of Agriculture are recommending Farmers to break up Lea Land and sow a larger quantity of Oats, Wheat, etc., than usual. We hope Farmers will take this hint, as no doubt a larger quantity of farm produce will be a great advantage to our nation. We sell the right Plough to break up Lea Land. Our Ploughs have gained more First Prizes in Down and Antrim than any others. Write for Lists and Quotations for any Implement required on the Farm.

T. & J. M'ERVEL, Ltd., 40 Victoria Sq., Belfast

— ULSTER —

Unitarian Christian Association

35 ROSEMARY ST., BELFAST.

The Depository is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association, the Sunday School Association, and American Unitarian Association. Tracts and Pamphlets, expository of Unitarian principles, may be had free on application, or will be sent by post to enquirers, if stamped envelope is enclosed with application.

A LARGE ASSORTMENT OF BIBLES AND HYMN BOOKS ALWAYS IN STOCK.

Business Hours, 9 till 6. Saturdays, 9 till 1.

EUSTACE GORDON, Manager.

MODES.

MADAME CLUZEAU,
BELFAST.

SALON at 4 ARTHUR STREET.

Sole Agent in Ulster for

VICTOR JAY & CO.'S HATS.

TELEPHONE—BELFAST 3366.

RECENT PUBLICATIONS.

Crown 8vo., 168 pp. 2/- net.

HOW TO WIN.—Addresses by H. G. CHANCELLOR, M.P.

Crown 8vo., 65 pp. 1/6 net. Paper Covers, 1/- net.
TOWARDS RELIGION.—By R. BRIMLEY JOHNSON.

Fcap. 8vo., 128 pp. 1/- net.
HOW A MODERN ATHEIST FOUND GOD.—By G. A. FERGUSON.

Fcap. 8vo., 130 pp., with Portrait. 1/- net.
MAN'S CHIEF END.—Sermons by R. B. DRUMMOND, B.A., T.C.D.

Fcap. 8vo., 108 pp. attractively bound. 2/- net.
SONGS DEVOUT.—By W. G. TARRANT, B.A.

Crown 8vo., 140 pp., with Portrait. 1/6 net.
COMMUNINGS WITH THE FATHER. Collects and Prayers.—By JAMES C. STREET.
Edited by CHRISTOPHER J. STREET, M.A., LL.B.

Crown 8vo., 272 pp. 2/6 net.
THE CHURCH OF TO-MORROW.—By JOSEPH H. CROOKER, D.D.

Crown 8vo., 226 pp. (Second Edition). 3/6 net.
PILLARS OF THE TEMPLE.—By MINOT J. SAVAGE, D.D.

Book Room. Essex Hall, Essex St., Strand, W.
or at the Depository, 35 Rosemary Street, Belfast

NOW READY.

A New Book of Irish Poetry.

THE SECRET HILL.

BY

RUTH and CELIA DUFFIN.

1/- NET.

Copies may be obtained from

EUSTACE GORDON, 35 Rosemary St. Belfast.

Printed by J. Adams, New King Street, Belfast May also be had from Mr. Eustace Gordon, the Depository, Rosemary Street, Belfast: and from Rev. A. Turner, Templepatrick, to whom all communications respecting the Magazine should be addressed. Business Agent:—Rev. George J. Slipper, The Manse, Newry Co. Down.

Ulster Unitarian Christian Association

35 ROSEMARY STREET, BELFAST.

Business Hours—9 till 6.
Saturday—9 till 1.

Secretaries—{ Rev. J. A. KELLY.
Rev. G. J. SLIPPER.

THE DEPOSITORY is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association, S. School Association, Manchester District S. School Association, and American Unitarian Association. Tracts and Pamphlets expository of Unitarian Principles may be had free on application, or will be sent by post to enquirers if stamped envelope is enclosed with application.

A large assortment of Bibles and Hymn Books always in stock; also a large selection of Books by popular authors, suitable for Home Reading and School Prizes.

Books at Lowest Discount Prices for Cash.

Any Book not in stock will be procured on shortest notice.

The shop is under the personal management of Mr. EUSTACE GORDON, to whom all business communications should be addressed.

N.B.—To enable the Committee to carry on its important work, new and increased Subscriptions are earnestly solicited, and should be sent to

Mr. C. J. M'KISACK, Hon. Treasurer, 35 ROSEMARY ST., BELFAST

HANDBOOKS OF RELIGION—

Cr. 8vo., 160 pp., 2/- net; by post, 2/3.

CHRIST: THE BEGINNINGS OF DOGMA.

By Prof. Dr. JOHANNES WEISS, of Heidelberg. Translated by V. D. DAVIS, B.A.

Cr. 8vo., 140 pp., 2/- net; by post, 2/3.

THE JEWISH RELIGION IN THE TIME OF JESUS.

By Dr. G. HOLLMANN, of Halle.

Cr. 8vo., 164 pp., 2/- net; by post, 2/3

THE SOURCES OF OUR KNOWLEDGE OF THE LIFE OF JESUS.

By Prof. PAUL WERNLE, D.Theol.

Cr. 8vo., 184 pp., 2/- net; by post, 2/3

PAUL: STUDY OF HIS LIFE AND THOUGHT.

By Prof. Dr. W. WREDE. Preface by Dr. J. ESTLIN CARPENTER.

Cr. 8vo., 144 pp., 2/- net; by post, 2/3

THE APOSTOLIC AGE. By Prof. E. von DOBSCHUTZ, of Strassburg.

Book Room, Essex Hall, Essex Street, Strand, W.C.

Postage saved by ordering through Bookseller.

Artistic Wall Papers for 1915.

Latest Designs. Raised Materials, &c.

All Branches of House and Church Decorations under personal supervision.

AGENT FOR HALL'S WASHABLE DISTEMPER.

JOHN THOMPSON, 60 Hill St., Newry.

Telephone No. 50.

Telegraphic Address: "Thompson, Painter, Newry."